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Kichijō-ten (Sanskrit, Śr -mahādevī), The Goddess of Beauty

Character of Japanese Buddhism

By SHINSHO HANAYAMA
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BUDDHISM was born of Gautama's self-realization and began turning the wheels of Dharma in the life of Saṁgha, the harmonious group of followers, which was formed with the Enlightened One at its center. After the death of Śākyamuni, his doctrinal and moral teachings were put together by his disciples and compiled in books to keep the Saṁgha in good order.

In the course of time, however, difference in the interpretation of Buddha's teaching gradually developed among his disciples, eventually leading to the split of the Saṁgha into two major factions, i.e., Thera-vāda and Mahāsaṁghika.

Subsequently these two great divisions of the Saṁgha were sub-divided further into 20 factions, until the great religion founded by Śākyamuni was transformed completely into a secterian Buddhism.

Most followers of Buddha in those days led the stern life of homeless monk in conformity with the precepts given by Buddha, and devoted themselves to perfection of their personalities. Naturally they could not spare much of their time and energies for the salvation of others.

Discontented with such an attitude assumed by the majority of Buddha's followers, some disciples, although few in number, began to assert that the real spirit of the Enlightened One was to make all people, intellectual and ignorant, and rich and poor—all sentient beings—attain enlightenment.

In other words, they demanded that in the practice of Buddhism emphasis should be laid on spirit, not on form. This was a strong repurcussion against the formalism of the day which laid too much stress on observing precepts and rules.

This sort of idea steadily gathered momentum among the more radical followers of Buddha, and this finally paved the way for the rise of a new Buddhist thought.

Those who arrayed themselves under the new thought argued that the unselfish devotion of oneself to the task of salvating others while leading a life of lay disciple at home was closer to the ideals of Buddhists than the selfish devotion of oneself to the task of attaining Buddhahood while leading a life of ordained monk.

To distinguish themselves from those who insisted on the renunciation of family life to be immediately accompanied by a life of self-denial as homeles monk as an indispensable condition of becoming Buddha's follower, they called their idealogies " The Way of Mahāyānistic Bodhisattva," and the principles upheld by their antagonista, " The Way of Hīnayānistic Śrāvaka or Pratyeka-buddha, meaning " Truth hearer " or " Self-realizer of truth " riding on the smaller vehicle. The above-mentioned idea is well expressed in a discourse written by Vimalakīrti, supposedly a great Indian scholar on Buddhist philosophy who has remained a layman all through his life.

The condemnation of the Hīnayāna doctrines and precepts and the approbation of the Mahāyāna ideas and practices, however, are not in accordance with the principles of Mahāyāna Buddhism. What is really aimed at by the Buddhists of the Mahāyāna school is to liquidate the ideological

conflicts between Hīnayāna and Mahāyāna Buddhists and to prove that all sentient beings are able to attain Buddhahood.

For a time, the greater vehicle, and smaller vehicle theories represented two main currents of Buddhism, but later the most progressive of Indian Buddhists began to declare that the advocates of the greater vehicle theory who bluntly attacked Hīnayānists as mere "Śrāvaka" or "Pratyeka-buddha," were, too, the riders of a vehicle which would carry them only so far as the stage of Bodhisattva, and hoisted the banner of "One Vehicle" theory high above the heads of Hīnāyanists and Mahāyānists.

This thought emphasizing the existence of the greatest Yāna which transcends both Mahāyāna and Hīnayāna find strong expression in such scriptures as Mahāprajñāpāramitā, Avataṁsaka, Śrīmālā-devī-siṁhanāda, Sadharmpuṇḍarīka, and Aparimitāyus.

Thus these Sūtra of profound philosophical significance expressing the oneness of the ends and means of Buddhism were published in great volumes in India and had tremendous sway over general Buddhist theorists of the day, but the rise of Hinduism, and the invasion of India by Mohammedans nipped this great thought while it was still in bud, and spurred the decline of Buddhism. Finally Buddhism died out in India in the 14th century.

Buddhism which was destined to lose its traces almost completely in India after the 13th century, was transmitted to China as early as the first century. There it flourished for 1,000 years during which all canonical doctrines of the Enlightened One were spread far and wide throughout China. The scriptures of both Hīnayāna and Mahāyāna schools were translated from the original Pāli or Sanskrit into Chinese by

scholar-monks from India and Central Asia as well as China well versed in Tri-piṭaka, i.e., Sūtra, Vinaya and Abhidharma.

Amazed and even embarrassed by the vastness of the doctrinal field of Buddhism, Chinese Buddhists, more practical than their seniors in India, tried to learn only the essential part of Buddhism, and gradually found what they thought the cream of Buddha's teachings either in the translated Sūtras or Abhidhammas. This eventually resulted in the founding of such Chinese sects as Abhidhamma, Cheng-shih or Jōjitsu in Japanese, San-lun or Sanron in Japanese based on the Mahāyāna theories established by Nāgārjuna, Ti-run or Jiron in Japanese based on the theories of Vasubandhu, She-lun or Shōron in Japanese, founded on Mahāyāna-saṁparigraha-śāstra, as well as Nieh-pan or Nehan in Japanese, Tien-tai or Tendai in Japanese, Hua-yen or Kegon in Japanese, Nien-fo or Nenbutsu in Japanese, Chan or Zen in Japanese, Lu or Ritsu in Japanese, Fa-hsiang or Hossō in Japanese, Chu-she or Kusha in Japanese, and Chen-yen or Shingon in Japanese.

At first Chinese Buddhists chiefly studied the philosophical essays of the Hīnayāna school, but later their attention was gradually directed from Hīnayāna texts to such Mahāyāna Sūtras of profound philosophical significance as Saddharmapuṇḍarīka and Avataṁsaka. Finally the sects of Tien-tai, and of Hua-yen which had Saddharmapuṇḍarīka Sūtra and Avataṁsaka Sūtra as their canon respectively, succeeded to establish elaborated systems of philosophical doctrines in which the whole teachings of Śākyamuni were arranged in fine order. It must be remembered that there developed a sect such as Fa-hsiang which was predominantly Hīnayānistic in many respects.

While Prince Shōtoku, the great patron of Japanese Buddhism, accepted Śrīmālā-devī-siṁhanāda Sūtra, Vimalakīrtinirdeśa Sūtra, and Saddharmapuṇḍarīka Sūtra as a trio of Mahāyāna scriptures of highest value, and was making special efforts to spread the "One Vehicle" doctrine far and wide among the followers of Buddha in this country, the priests of the Tien-tai and Hua-yen sects in China were yet to perfect their own theories on "One Vehicle."

The nucleus of Chinese Buddhism in that age was made up mainly of various metaphysics worked out by various Indian philosophers of both Hīnayāna and Mahāyāna schools including Vasubandhu, Nāgārjuna and Kāṇadeva.

After having perceived the realities of Buddhism with his penetrating eyes, Prince Shōtoku discarded all Hīnayāna Sūtras and texts containing Hīnayānistic beliefs and thoughts, and accepted only those which expound the "One Vehicle" doctrine, the cream of Buddha's teachings.

It is true that Buddhist theories gradually evolved in India and China until Buddhists finally began to assert that all sentient beings have Buddha-nature, but it was mainly due to the clearness of Prince's mind that only the Mahāyāna school of Buddhism was allowed to flourish in this land, greatly enrichihg the spiritual life of the ancient Japanese.

In China, the priests of San-lun and Hua-yen sects as well as of Tien-tai congregation preached the so-called "One Vehicle" theory and clarified that the real purpose of Buddhists was to attain Buddhahood, not to become a Śrāvaka nor Pratyeka-buddha. But the theories established by the priests of these sects slightly differed from each other, and none of them was as pure as that advocated by Prince Shōtoku.

The "Absolute Way" founded by the prince was the same as what was called "Pure, Great Yāna" in Śrīmālā-devī-siṁhanāda Sūtra, and what was termed "One, Great Yāna" in the Commentary on Saddharmapuṇḍarīka Sūtra by China-hsiang, a great Chinese Buddhist scholar in the Sui dynasty.

Without clear understanding of this "One Vehicle" doctrine, it is practically impossible to comprehend the mind of Japanese who look upon the Emperor as an absolute being and the gracious heart of His Majesty who cares for all his subjects with impartial loving kindness.

Japanese Buddhism was founded on this doctrine accepted by Prince Shōtoku, and was developed richer in spirit and larger in size as time passed by.

Prince Shōtoku's ideals in national administration took the form of the political reform of the country, known in Japanese history as Renovation of Taikwa. In carrying out this political renovation, the knowledge of the students and Buddhist priests who had been dispatched by him to China to study the political, industrial and cultural systems and institutes beside Buddhism proved to be of great help to him.

During the reign of Emperor Tenmu, priests were dispatched all over the country by the Imperial order to preach on the great virtues of Suvarṇa-prabhāsa Sūtra and Manushyendravārārashṭraprajñāpāramitā Sūtra. At the same time, an Imperial edict was issued, asking people to erect a shrine in every one of their homes, and worship the image of Buddha and sacred scriptures placed in the shrine.

Emperors Jitō, Monbu, and Genmyō, like their predecessor Emperor Tenmu, were devotees of Buddhism, and

made special efforts to popularize the teachings ef Śākyamuni among the file and rank of people.

A decree defining the status of Buddhist monk and nun was promulgated during the reign of Emperor Genshō, and an Imperial ordinance regarding the construction of temples for monks as well as for nuns was issued by Shōmu, the 45th Emperor of Japan.

Meanwhile the traffic between Japan and China first opened by Prince Shōtoku steadily grew in volume, and the monks and priests who had studied the canonical doctrines of the San-lun and Fa-hsiang sects in China most strongly flavored with Indian philosophy, gave a series of lectures on the San-lun and Fa-hsiang theories of Buddhism in the great temples of Nara.

The famous Tōdaiji temple of Nara was built in the time of Emperor Shōmu to worship Vairocana, ruler of Padmagarbhalokadhātu (The World of Lotus Flowers), as is described in both Brahmajāla Sūtra and Avataṁsaka Sūtra.

The Tōdaiji temple, then, became the headwaters of the teachings based on the Avataṁsaka philosophy from which flowed the doctrines and theories sharply criticizing the discriminative thoughts typical of the Fa-hsiang sect of China.

The scholar monks of Japan who had mastered Vijñānamātra, the idealism developed by the famous Indian Buddhist philosophers Asaṅga and Vasubandhu which formed the nucleus of the Fa-hsiang school of Buddhism were exerting an overwhelming influence over the whole spiritual field of Japan when the Avataṁsaka philosophy began to find strong expression among the more thoughtful followers of Buddha in this country in the Nara period.

Yet with the rise of the Avataṁsaka philosophy, the

evils piled high upon the world of Buddhists who made most of the theory emphasizing the oneness of politics and religion, were not easily wiped out until the seat of the Imperial administration was moved to Kyōto from Nara after a period of 74 years since the designation of the latter as Japan's capital.

The gorgeous temples and large monasteries built by the Imperial devotees of Buddha were left behind in Nara, and the political center of Japan was shifted to Kyōto, the new capital, but no change was made in the position of Buddhism as the guiding religion of the State.

Soon after the transfer of the capital, the Fa-hsiang school of thought began to show a sign of decline, and taking its place, the Tendai (Tien-tai in Chinese), and Shingon schools of Mahāyāna Buddhism made the début to the spiritual world of Japan. Both Tendai and Shingon schools founded by Saichō and Kūkai respectively were the offspring of the Avataṁsaka philosophy, and their original form could be found in the "One Vehicle" theory upheld by Prince Shōtoku.

Saichō, founder of the Tendai sect, in his book called "Shugokokukaishō" likened Hīnayāna school of Buddhism to a round-about way and the so-called Mahāyāna to a long way — so long that it might take one thousands of years to reach its other end.

He rejected these two as wrong ways, and recommended the "True, One Vehicle" theory of his as the only correct way along which one can freely fly to Buddha Land.

While explaining the reason why both the Hīnayāna and the so-called Mahāyāna schools were objectionable, Saichō said that these two had doctrines and theories, but

had no man to practice what were shown in them. In the book, he emphasized that the doctrinal teaching of Saddharma-puṇḍarīka Sūtra was best fitted to the national mode of Japan and the times.

Having adopted that Sūtra as the canon of his sect, Saichō made his utmost to teach among the people of this country the truth that not only man — any people, male or female, wise or foolish — but also plants and earth are able to attain Buddhahood.

Kūkai, founder of the Shingon sect first learned the Avataṁsaka school of philosophy in Nara, and then studied a sort of mystic Buddhism based on the teachings of Mahāvairocanābhisaṁbodhi-vikurvitādhiṣṭhāna-vaipulya-sūtrendra-rāja-nāma-dharmaparyāya, Sarvatathāgatatattvasaṁgraha, and Susiddhikāra Sūtras under Hui-kuo at Changan in China.

After he had returned home from China, Kukai naturally made the said Sūtras the canon of the Shingon sect, and wrote the famous "Jūjūshinron" and other essays to systematize his teachings. It is evident, however, that the essential part of his thought was derived from the Avataṁsaka philosophy he had studied at the temples of Nara earlier.

The term "Absolute Mahāyāna" Kūkai has coined and used often to express the ultimate truth that the discriminative forms of phenomena, however numerous and varied can be assumed in the Mantra representing the Dharmakāya of Mahavairocanatathāgata is a synonym of Prince Shōtoku's favorite word "One, Great Vehicle." The only difference is thai Kūkai has expressed the ultimate truth of Buddhism from the stand of the Shingon Buddhist while Prince Shōtoku have done the same from the stand of the Hokké Buddist.

The ideas and thoughts of the Japanese during the Heian period were greatly influenced by the Tendai and Shingon doctrines which served much to impress the thought that Tennō is one and all, and the people of Japan are for the Emperor in the minds of the rank and file including even those naturalized.

Toward the closing years of the period, the teachings of Hōnen who was destined to become the founder of Jōdo sect later, began to gain great popularity among the masses. His teachings also based on the Tendai philosophy, and emphasized salvation of soul by devotion to Amitābha.

Close upon the heels of Hōnen, Shinran, Dōgen, and Nichiren came on the scene. Like his master Hōnen, Shinran proclaimed the salvation of mind and soul by devotion to Amitābha, Dōgen preached on Buddha Mind which is omnipresent over the whole universe while Nichiren taught people of the unmeasurable virtues of Saddharmapuṇḍarīka Sūtra.

Although the doctrines proclaimed by these great Buddhists were different in many respects, their teachings were all founded upon the Mahāyāna scriptures. Unanimously they hoisted the banner of "One Vehicle," and asserted that all human beings could attain Buddhahood. In this respect, they were in perfect accord with the keynote of Japanese Buddhism established by Prince Shōtoku.

It is true that Shinran, founder of the Jōdo-shin sect drew a line between Hīnayāna and Mahāyāna, and classified the teachings of Buddha into two, one fitted for the wise and the other suitable for the slow-witted but he never failed to conclude that in the eyes of Amitābha, there are no discriminations whatsoever and all people, high or low in social position, strong or weak in intellectual power can be salvated

if they could really toss themselves in the merciful hands of Amitābha.

Nichiren, the most passionate, militant, and messianic in character of all the founders of the 13 sects of Japanese Buddhism, violently attacked other sects. Openly he scored that "Jōdo followers would plunge into Hell; Zen monks are heavenly devils; Shingon priests would ruin the country, and those of the Ritsu sects are traitors." Thus, he spoke loudly that all teachings except his could not carry people into the Land of Buddha, but he, neverthless, firmly maintained the belief that every one on earth would eventually devote himself to Dharma, and obtain enlightenment.

It is safe to say that Japanese Buddhism is founded on the "One Vehicle" theory proclaimed by Prince Shōtoku. Today there are 13 major sects of Buddhism, but there is not a single denomination that does not base its fundamental teachings on this "Ichijō" doctrines of advanced Buddhism, and that does not preach of the ultimate truth of Buddhism that all senient beings are promised to attain Buddhahood, and that they possess Buddha-nature in them from the very beginning.

It was during the day of Emperor Suiko the great Indian religion was transmitted to this country from China through Korea, and accepted by the State. During a period of more than 1,300 years since, Buddhism changed its form and colour time and again in accordance with the spirit of the times, but the "One Vehicle" doctrine which formed its core remained intact and pure as in the day of Prince Shōtoku, the greatest patron of Buddhism in Japan.

Buddhism in Burma

By KANJI NAKAJIMA

Namo tassa bhagavato arahato sammāsambuddhassa.
(Praise be to the Blessed, the Sanctified and the All-wise!)

I

HOW and when Buddhism was introduced to Burma will probably never be known with certainty. It was some 218 years after the death of the Buddha when King Piyadasi, best known under the name of Asoka coming over to India, gradually gained power all over the country, and for the first time in the history of Bhārata-varsha, unified the whole country, finally founding great Mauryan dynasty under the influence of Buddhism. He is said to have been converted by a miracle and have become the first zealous supporter of Buddhism, encouraging its development and propaganda at home and abroad. At the close of the Council of Pāṭaliputra (Patna), missionaries were sent into different countries.

The Chap. VIII of the Dīpavaṁsa and the Chapt. XII of the Mahāvaṁsa give us the details comprised in the following table:—

1.	To Kashmīr and Gandhāra	went	Majjhantika.
2.	„ Mahīsa	„	Mahādeva.
3.	„ Vanavāsi	„	Rakkhita.
4.	„ Aparantaka	„ the Bactrian	Dhammarakkhita.
5.	„ Mahāraṭṭha	„ Mahā	Dhammarakkhita.
6.	„ Yonaloka	„	Mahā Rakkhita.
7.	„ Himavanta	„	Majjhima.

8. „ Suvaṇṇa-bhūmi „ Sena and Uttara.
9. „ Laṅkā „ Mahinda and others.

The 8th, "Suvaṇṇa-bhūmi" has usually been taken to mean Burma. According to Right Rev. P. Bigandet, a Burmese tradition supports the view. "The venerable *Thauna* and *Outtara* of the *pounha* race came to the district of *Thaton*, which is called *Souwana-boumi*, in the country of *Ramagnia*, for the purpose of establishing religion in that distant land, which lies south-east of *Mitzima*. *Thirimathauka* was the king who at that time reigned at *Thaton*. Previous to the arrival of the Buddhist messengers of peace, the town was desolated by the ravages of Biloos, who, coming from the sea; devoured all the newly-born infants. A great consternation and panic had seized the inhabitants when they saw the two strangers, clothed in yellow robes, setting their feet upon the shore. They mistook them for monsters of a new description, who were coming to increase their misfortune. They ran to arms, and were preparing to attack the two religious. The latter, perceiving the danger that threatened them, said with a meek tone of voice to the infuriated mob, 'Why do you attack us? We are not Biloos, nor are we come hither with any hostile intention. Know ye that we profess a religion which forbids us to take away intentionally the life of even the smallest insect, to rob, to commit adultery, and to use spirituous and intoxicating liquors. By our regulations we are allowed to eat rice but once a day.' On hearing the explanation given by the two strangers, the people of *Thaton* were quieted. They received them with kindness, and treated them with great respect. By the power inherent in the two religious, the sea-Biloo was put to flight, and was seen no longer. The king and the people, grateful

for the service they had received, and delighted with the new doctrine preached to them, accepted joyfully the five precepts, and promised to observe them. An immense number of men and women were converted. Among the new converts, a great many embraced the religious life."[1]

"The first one who made an attempt to possess himself a copy of the sacred scriptures was *Buddhagosa* (Buddhaghosa), a religious of *Thaton*, of the *pounha* race. That man embarked at *Thaton*, which was then on or near the sea. That place is in the *Ramagnia* country, and is inhabited by a people called *Moun*. He sailed to Ceylon in the year of religion 943 (400 A.D.), under the reign of King *Mahanama* (Mahānāma). He resided three years on that island, wrote the *Pitagat* (Piṭaka) on palm leaves with the Burmese characters which was found written in the language and characters of Ceylon. In another manuscript we read that he translated into *Pali* (Pāli) the scriptures which were in the language of Ceylon. *Buddhagosa* remained three years in Ceylon, in order to complete the work he had undertaken. During his stay in that island the people were so much pleased with him that they made him many and costly presents on his leaving their country. He brought over with him to *Souwana-boumi*, which is in the *Ramagnia* country, a complete collection of the scriptures."[2]

In the opinion of most scholars, however, the two Ceylonese chronicles are mistaken, because in none of Asoka's inscriptions is mentioned the dispatch of missionaries to Suvaṇṇa-bhūmi, or else Suvaṇṇa-bhūmi does not mean

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(1) Right Rev. P. Bigandet: The Life or Legend of Gaudama, II, pp. 143-4,
(2) Ibid., p. 145.

Burma.[1] According to some scholars, Indians must have included the whole tract of land from the Bay of Bengal up to the South China Sea and from the Salween valley down to the Gulf of Siam (Thailand) in Suvaṇṇa-bhūmi. The contention that Sena and Uttara went to the Moun (*Mon*) Kingdom has no plansible grounds for the following reasons.

a. The *Mons* do not call their country Suvaṇṇa-bhūmi or Suvarṇa-bhūmi, whereas the valley of *Nakhon Jai Sri* still retains the old name.

b. The *Mon* historians are silent on this point. There is a history of the *Mon* Kings written in the *Mon* language. The name of the book is "*Slapat ragawan datow smim ron*," which has been translated into German under the title of "Buch des Regawan, der Konigsgeschichte" by Dr. Schmidt. The narration begins from the birth of the Buddha. It is enthusiastic in describing all Buddhist deeds in the *Mon* country, but silent on the two Theras, Sena and Uttara.

c. In early days all Buddhist propagandas were commemorated by some memorials e.g. edicts, the Wheel of Law, etc. But there is no such archaeological evidence of Asoka's time in the *Mon* country.

As for Buddhaghosa he was of Magadha in Central India, and it was some 430 A. D. when he went over to Laṅkā with the object of studying the system of Theravāda school of Buddhism as well as the commentaries on Ti-piṭakas, which he retranslated, in the Mahāvihāra, into Pāli, and edited the Visuddhi-magga, Atthasālinī, Samantapāsādikā. In that same Vihāra he is said to have done the retranslation of Nikāyas and Abhidhamma-piṭaka, and also to have

(1) cf. Prof. T. W. Rhys Davids: Buddhism, p. 227, and D. N. Das: Speeches and Writings of Swami Satyananda, pp. 162–171.

written their Aṭṭhakathās and Ṭīkās, thus bringing almost all the commentaries on Pāli Piṭakas into completion. Tradition says that the Buddhist of Ceylon admiring his erudition and virtue called him the Advent of Maitreya. In his later years he went back to Magadha where he lived out the whole of his allotted span of life. Therefore the Burmese legend of Buddhaghosa is not generally accepted.

Now, there is much dispute not only as to the date of the arrival of Buddhism in Burma but also on the question whether the Theravāda (the Southern Buddhism) or the Mahāyāna (the Northern Buddhism) was the first to reach.

Prof. Geiger in a note on the Mahāvaṁsa (Chap. XII) says, "It's a fact that Buddhism reached Burma from China in the Mahāyāna form and not before the fourth century A.D." On the other hand Sir Charles Eliot is much more sympathetic with the view that the first missionaries were sent by King Asoka.(1) According to Harvey, whose "History of Burma" contains the most persuasive contribution on the subject, Indians had been drifting into Burma for centuries before King Asoka's time, both by sea to Thaton and the coast region of the south, and over the hills of Assam to the north. They settled among both the Telaings of the coastal region and the Burmese of the central Irrawaddy, and brought with them their civilization which was rapidly taken over by these less cultured peoples.

Their religion, of course, was among the cultural elements which were thus disseminated. This, at first, meant Hinduism in the broad sense, but Asoka's conquest of Kalinga on the eastern coast of India and its partial conversion to

(1) C. Eliot: Hinduism and Buddhism, III, pp. 50–51.

Buddhism, Buddhist elements began to mix with the said Hinduism thus introduced, and before long dominated it.

Thus the introduction of Buddhism was at first gradual, and its extension was slow until the fifth century A.D., when the rise of great Hīnayāna centre at Conjeveram near modern Madras led to a more rapid propaganda. But the Mahāyāna also drifted in, partly by sea and partly through the hills of Assam.

In these centuries Burma was inhabited by four related but distinct peoples; the Burmese in the centre i.e. in Burma proper, the Shans to the north, the Telaings along the southern coast, and the Arakanese on the western coast. There was one more people called the Pyus whose capital was near modern Prome, but who early disappeared as a separate people and were absorbed by the others. Racially the Burmese and Shans, and possibly the Telaings are Mongolian,"[1] but culturally they are much more Indian than Chinese. The first unification of Burma as a whole (except for Arakan) was brought about by the conquests of the Burmese King, Anawratha (1044–77) who made his capital at Pagan, which is on the Irrawaddy about four hundred miles from the coast. The religion of the capital was at this time in the hands of Buddhist priests known as Aris, who seem to have belonged to a degenerate and probably Tibetan Esoteric form of the Mahāyāna.[2] The King learning that there was a purer form of Buddhism (and one with slighter ambitions for political meddling), at the Telaing city of Thaton on the coast, made war on the Telaings, captured their capital, and brought to Pagan many of the Theravāda clergy and their

(1) G. E. Harvey: History of Burma, p. 6.
(2) Ibid., pp. 17, 313.

Pāli scriptures from Thaton. Thus the Southern Buddhism of the Theravādin superseded the Northern Buddhism of the Mahāyānist at Pagan, and ultimately throughout Burma.

Pagan remained the capital of Burma for over two centuries (1044–1287), and all its Kings were zealous Buddhists. Too zealous, in fact, for the wealth of the land was spent in the lavish foundation of hundreds of pagodas, at the capital and elsewhere. It was an era of temple building, comparable to what was going on at the very same time in Europe, and in it both king and people enthusiastically joined. Pagan in particular became one of the great religious centres of the world, and one which for its architectural splendor had few rivals. It has long since been deserted, but the ruins of its nine thousand temples extending for eight miles along the Irrawaddy and for two miles back from it, present to the traveller a bewildering sky line of upward-pointing pinnacles and immense cathedral-like structures.

The fall of Pagan may have been hastened by the waste of wealth on these costly religious foundations. Mr. Harvey writes, "for two centuries Pagan had witnessed the spectacle of a whole population filled with a passion for covering the earth's surface with pagodas, and now she was perishing to the drone of prayer."(1)

But two hundred and forty years is a long period for a Burmese dynasty, and the reader may question whether, without the enthusiasm for Buddhism which built so many pagodas, Pagan would have been able to hold her own for more than half that time. It was towards the end of thirteenth century when the *coup de grâce* was given her by an

(1) G. E. Harvey: History of Burma, p. 63.

expeditionary force of Kubla Khan, who having conquered all of Mongolia, Manchou and China, made a foray over the border from Yunan and took the capital of Burma (in 1287).

For centuries after the fall of Pagan, Burma was much of the time divided among warring kingdoms, the Shans usually having the better of it against both the Burmese and Telaings. All of these peoples, however, were the pious followers of Buddhism, and so were the able Burmese kings of Toungoo dynasty who remitted Burma, (once more with the exception of Arakan on the western coast) in the sixteenth century, and the equally able kings of the Alaungpaya dynasty who ruled from the middle of eighteenth century to the end of Burmese independence in 1885. As the Buddhist history of Burma knew but few changes during these centuries. I shall not trouble the reader with the bloody campaings which these kings carried on, both throughout Burma and against her neighbours, Arakan and Thailand, the six terrible sieges of Ayuthia the then capital of Thailand and its final destruction at the hands of the Burmese, the murders and torturings of individuals, the turning of the richest lands of Burma into a wilderness and the partial extirpation of the Telaings, all of which make the history of Burma such painful reading and form such a commentary on the effects of absolute power. I have to add that they also form a commentary on the influence of Buddhism, for these cruel kings were ardent followers of Buddhism. To be just, however, we have to remember also that the so-called Christian kings of Europe throughout the major portion of the Christian era frequently showed but slight influence of the Bible.

It is true that the monks of Burma disapproved the bloody acts of their pious sovereigns but did not directly

share their guilt. In speaking of the cruelty of the kings to shipwrecked mariners, Mr. Harvey writes, "But here as in so much else the harshness of the rulers was mitigated by the humanity of the monks. If the distressed mariner wandered into a monastery he was safe, for the monks would bind up his wounds, feed him, clothe him, and send him as if in sanctuary with letters of commendation from monastery to monastery till he reached Syriam (where the French had a factory), there to await the chance of some passing ship."[1]

There is no evidence that the Burmese as a people were cruel. The cruelty of their kings was the result of arbitrary power. None the less, it is significant that but seldom was any protest made or any public opinion aroused against the king's actions on the score of humanity.

From the very beginning, Buddhism in southern countries has been interested in the salvation of the individual, not in the reform of society. And it is characteristically significant that the Burmese priests and monks should themselves have refrained from unkindness, should have helped the unfortunate who came their way, but should have done nothing to attack the root of the evil or to rouse a sentiment among the masses against such abuses of arbitrary power.

II

In general, Buddhism in Burma may properly be said as in a fairly flourishing condition. It fills a much larger place in the life of the laity in this country than in Ceylon the sacred country of the Southern Buddhism. The monasteries of the latter are frequently in very remote regions appropriate for the solitary meditation of a few priests and

(1) G. E. Harvey: History of Burma, p. 206.

monks who dwell in them, but rather difficult of acess from the town or village, whereas in Burma they are much more likely to be found near the centres of population and are in fact located there purposely so that the laity may visit them for their devotions as well as the little boys for their studies. So in Burma it is common to find the temples and pagodas frequented much of the time by lay devotees, while in Laṅkā the sacred country of the Theravādin it is usually on "Poya" or preaching days (two or four times a month) that one comes upon laity in temples. It may safely be said that in Burma Buddhism has no real rival for eighty-five per cent of the entire population of fifteen millions are the followers of Lord Buddha and the non-Buddhist elements are chiefly concentrated in Rangoon and the extreme frontiers.

In that country we find Nat-worship which is said to have come from the native animism of the country. The Nats were the original gods or native spirits of the country before the arrival of Buddhism. But as soon as it came they learned their place as merely subordinate spirits, and they have kept their place very well ever since, just like the Devatās[1] in Ceylon. The number of Nats is uncertain, but there are great many of them, thirty-seven[2] of whom are of special importance. Like the Devatās of Ceylon they hear and answer prayer. The good ones keep away evil spirits,—there

(1) These Devatās the Orthodox Buddhism of Ceylon took over from the Devas of Hinduism. In theory there are said to be thirty thousand of them, but the only ones of much importance are Śakra or Indra, Brahmā, Viṣṇu, Śiva and the Deva of the Bodhidruma or the wisdom-tree under which Śākya-muni attained his enlightenment, and a branch of it is said to have been sent by King Asoka to Laṅkā (Ceylon), from which sprang the celebrated Bo-tree still flourishing there.

(2) cf. An excellent chapter on the thirty-seven Nats, with delightful illustration in color, in J. G. Scott's Indo-Chinese Mythology (The Mythology of All Races, Vol. XII).

are bad Nats as well as good ones,—and they are represented in most of the larger monasteries.

In Burma there are two divisions[1] of the Saṁgha, the Mahāgandhi or Conservative and the Cūlagandhi or Puritanical. The differences between the two divisions are not doctrinal but disciplinary. Both go back to Ceylon for their ordination, thus tracing their succession through Mahinda, Father of the Southern Buddhism. Although in Ceylon the head of each division of the Saṁgha is on an equal footing, with no primate, in Burma Saṁgha-rāja or the chief abbot for the whole saṁgha is elected by the priests and monks. There are a few Buddhist nuns in Burma, while in Laṅkā the sacred country of the Orthodox Buddhism they have quite disappeared.

On the whole the monks in southern Buddhist countries live a life of simplicity and leisure. In Burma the orange robed monks go the rounds of the town or the village every morning with their alms bowls, even in those monasteries where food is provided by some rich layman. In this case the rice brought back from the begging is given to the poor. The number of monks in a single monastery is usually small, although in Mandalay a large number of monks are united in one compound, under the control of one abbot. The larger Monasteries are endowed, and receive revenues from lands which they own. The chief attraction of the Saṁgha seems to be the desire to assume one's own salvation and perhaps the life of security and leisure which it offers. There is little of the ardent wish to help the world as we see in the countries of the Mahāyānist. The reform

(1) There is a small anti-clerical school which refuse to recognize the Saṁgha at all.

movement is primarily a layman's movement. Nor can it be said that any considerable proportion of the monks use their leisure in the pursuit of Buddhist studies. Some of the monks read from the Dhamma (Dharma) at public meetings of the laity on full and new moon, in some cases at two other times in the month as well. They also meet twice a month and recite the Pātimokkha (Prātimokṣa) or list of rules, as in ancient days. Twice a day, at dawn and at bedtime, they assemble before the Buddha and chant some verses in his praise from the Dhamma. They have the task of educating the small boys of the near-by village or town; for the ancient custom of using the monasteries as schools has never been abandoned in that country, and a large part of population still get its education from monks although some of the more progressive families make use of the government schools. Here in the monastic boarding schools the boys learn reading, writing, arithmetic, the fundamentals of Buddhism and good manners. By the fundamentals of Buddhism I mean at least Tisaraṇa or the Three Refuges and Dasasīla or the Ten Precepts, which are contained in the Khuddakapāṭha. Girls, of course, cannot go to the monastic boarding schools, but they get a little religious instruction from the monks at the pagodas. Certainly the life of the monks is not a strenous one but it gives ample opportunity for laziness—an opportunity which in many cases is gratefully embraced. Still the influence of the priests and monks is said to be considerable. And they have the respect and the affection of the people at large.

Thus Buddhism in Burma is, indeed, not all that we could desire, and is far from what the Founder would have desired. But taken in the large and as a whole, the blessing it has brought to that country is quite immeasurable.

Lalitavistara und Odyssee

Von Dr. CARL FRIES
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DIE Buddha-Biographie des Lalitavistara göhort der epischen Literatur an und gehört zu deren schönsten Zierden, weil sie auf reinster Poesie beruht und fraglos auf weiteste literarische Umwelt ausserordentlich anregend gewirkt haben muss. Leider ist nun die Literatur Vorderindiens und Ostasiens dem Bewusstsein der abendländischen Forscher aus sprachliche en Gründen, aber auch in Auswirkung eines höchst unangebrachten Autochthoniebestrebens so entrückt, dass die Spuren einer etwaigen Beeinflussung fremder Schrifttümer garnicht erforscht werden konnten. Frühe Bewunderung für alle buddhistische Literatur und Überlieferung sowie spätere hochwillkommene Fühlungnahme mit den japanischen Repräsentanten der „International Buddhist Society" Mr. Jukka Yoshimidzu und Mr. Kanji Nakajima sowie Prof. Karl Kindermann in Tokio liess das Interesse an vergleichender Literaturstudien aufs Neue in mir erstehen, und so sei hier einer der mutmasslichen Einwirkungen der Buddhadichtung auf Nachbarvölker oder auch fernere Kulturen nachgegangen.

Wir haben kein Recht die homerische Odyssee für ein reingriechischem Boden entsprossenes Werk zu halten, denn erstens ist sie überhaupt nicht im griechischen Mutterland, sondern an der levantinischen Küste, vermutlich in der Sphäre von Milet, dem kleinasiatisch-westlichen Kulturzentrum jener Frühzeit, enstanden, und sodann wird die von Asien hereinströmende Anregung und Befruchtung kaum in

Abrede gestellt werden können. Aber es sind auch rein literarische Elemente, die ganze Schichten der Beeinflussung von umgebenden Partieen deutlich abheben, und zu diesen gehört das besonders poesiereich dargestellte Phaiakenabenteuer des Odysseus. Wander- und lebensmüde nach überlanger schiffbrüchiger Fahrt landet er in der sonnigen Herrlichkeit der Phaiakeninsel Scheria, in prangender Natur, und eine lichtvolle Märchenerzählung von dem herannahenden Heros hebt an. Paradiesische Gärten, idyllische Erotik jauchzende Festlichkeit durchhallen diese besondere, in sich einheitliche, dem Ganzen herrlich eingegliederte Episode. Wer ist der berühmte Ankömmling? Ist es nur der Odysseus, der in der Ilias nur als Einer neben vielen anderen Helden erscheint? Oder findez sich hier ein ganz Grosser, ganz Besondrer, ein Göttlicher? In der übrigen Odyssee ist Odysseus ein gewiss wohlbegüterter, vornehmer Grossgrundbesitzer und Gutsherr, von Allen hochgeehrt und geliebt, aber doch eben nur Einer unter Mehreren, denn die Freier der Penelope sind auch anspruchsvolle Magnaten und landbarone, die mit der Hand der Penelope auch die gesegneten Liegenschaften des mutmasslich verschollenen Grundherren ihren eignen Domänen angliedern möchten, denn an eine reine Leidenschaft dieser blasierten Herren wird man nicht glauben, zumal sie sich ohnehin schon in der Bewerbungszeit an den Viehbeständen der ithakesischen Pachthöfe gütlich tun. Ganz anders in der Phaiakenepisode. Da tritt Odysseus, der dem epischen Zusammenhang nach schon eine beträchtliche Wartezeit in der idyllischen Inselgrotte der Nymphe Kalypso verbracht hatte, bis auf einmal jähe Sehnsucht nach der legitimen Gattin zum Abschied drängt. Eine ganz andre Gestalt aber repräsentiert sich in dem halbgöttlich oder göttlich auf-

tretenden Heros in Scheria im Phäakenreich. Alles bestaunt ihn, Alle überragt seine Kraft, und in stiller Hoffnung schaut die Königstochter Nausikaa zu ihm auf, eine Dichtung in der Dichtung, vom Übrigen sich plastisch abhebend. Unschwer erkennt man die Nähte der eingewobnen Episode, die Einwirkung des morgenländischen, sonnenhellen Gedichts.

Der Shakyamuni lebt in der Stadt der Çâkya bei dem König Çuddhodana und der Königin Mâyâ in Reichtum und Ehren wie in den Gefilden der Seligen. (Lalitav. c. 3, Vgl. m.l. Beitr. zur griech. und altoriental. Mythologie p. 64). In besonderer Schönheit prangen die Gärten des Königs, Obst- und Zierbäume blühen gleichzeitig wie im Garten des —Alkinoos. Mâyâ, des Königs jugendschöne Gattin, verfüg sich zu diesem und redet sanft und bescheiden mit ihm. Sie müsse ein Gelübde erfüllen und bäte um die Erlaubnis mit ihren Gespielinnen in der Stille einer einsamen ausserhalb der Stadt liegenden Burg in stiller Zurückgezogenheit weilen zu dürfen. Der König hört sie wohlgefällig, verständnisinnig an und gewährt ihre Bitte. Alles wird zugerüstet, und Mâyâ zieht mit ihren Mädchen davon, ganz wie Nausikaa, hier die Tochter, die auch einem Traumgesicht folgend, das von Brauttum und Ehe handelte, den König bittet, sie mit ihren Mägden zum fernen Waschplatz fahren zu lassen was Alkinoos ebenso verständnisvoll gewährt.— Göttliche Frauen der Kamawelt kommen nach Kapilavasthu, „der schönsten der grossen Städte, geschmückt mit hunderttausend Gärten." Wer denkt nicht an die Gärten des Alkinoos, deren ausgedehnte Pracht Odysseus dann lang bewundert? Die Erfindung des Odysseedichterts ist in dieser Episode so reich, dass man an eine Bereicherung durch ältere Vorbilder gern glauben wird. Auch Mâyâ hatte

übrigens ein Traumgesicht, in dem ihr die Geburt des Buddha angekündigt wird. (Vgl. Verkündigung Mariä). Auch in Nausikaas Traumgesicht war von verwandten Dingen die Rede. Die Göttin mahnt, sie solle zum Waschplatz fahren, da eine Vermählung bevorstehen könne, eine etwas merkwürdige Abwandlung der buddhistischen, so natürlichen Wendung. Dass aber eine Göttin mahnt die Wäsche zu erledigen, da eventuell eine Heirat bevorstehen könne, wirkt ungeschickt, wie ein mühsamer Notbehelf für die hier erforderliche Abweichung von der älteren Version. Die Verkündigung der Geburt war sinnvoll, die Mahnung zur Wäsche wirft ein eigenartiges Licht auf die Wirtschaftlichkeit der phäakischen Damen.-- Mâyâ soll, so will der König, nur von Jungfrauen begleitet zum Lumbinîhain fahren. Dort ergeht sie sich lustwandelnd, Bäume und Blüten bewundernd, während Nausikaa sich dem Ballspiel mit den Mägden widmet, deren Einer in den Strom fällt. Wir kennen die mythologische Bedeutung des Ballspiels und des einen hinabsinkenden Balles, aus der vergleichenden Mythologie und wissen, dass es sich um einen Zug des überall verbreiteten Mondkultus handelt. Der neugeborene Bodhisattva tritt herrlich hervor. Götterhände senden Wasserströme über ihn — in unvergleichlicher Herrlichkeit tritt auch Odysseus selbst nach einem Flussbad den Jungfrauen entgegen. Das Flussbad, dem er so göttlich entsteigt, wirkt ziemlich unnötig nach dem wochenlangen unfreiwilligen Seebad, das der Held eben erst überstanden hat. Der Bodhisattva zieht, von vielen Jungfrauen begleitet in die Stadt ein, ganz wie Odysseus.

Nnn folgt eine Episode, die nicht an Odysseus, sondern an Achilleus gemahnt, aber zeigt, wie der homerische Dichter von asiatischen dichterischen oder kulturellen Motiven um-

klungen war. Die Brahmanen verheissen dem König, der Sohn seiner Tochter werde entweder einmal als König die Welt beherrschen oder aber der Welt entsagen und als Buddha sein geistiges Licht über die Welt ergiessen. Sofort entsinnen wir uns der Thetis, deren Sohn nach der Verheissung ein langes ruhmloses oder ein kurzes ruhmvolles Leben verbringen werde. Also entweder König oder Asket. Das Motiv kehrt wieder bei Diogenes, dem Alexander der Grosse als der Ärmere gegen ,übersteht, bei Rattpapâlo und dem eroberungslustigen König, oder der griechischen Nachbildung dieses Motivs bei König Pyrros und dem Stoiker Kineas (Vgl. m. Ausf. Deutsche Morgenländ. Ges. 1939), wie denn die ganze kynische und stoische Philosophie der Griechen stark unter dem Einfluss der indischen Asketik gestanden zu haben scheint- Auch im Bilde des Sokrates finden sich asketische Züge, Alle diese Züge weisen nach Asien. Auch im Christentum ist vielleicht Das, was Nietzsche in der neutestamentlichen Ethik verwirft, die zuweit getriebne Selbstentäusserung auf solche Einflüsse zurückzuführen, wie denn eine soweit ausgreifende Geschichte der Asketik moch zu schreiben wäre. Die Aeltesten raten dem König daraufhin, dass Kind früh zu verheiraten, damit er durch den Umgang mit Frauen dem Gedanken an Weltflucht entsage, ähnlich wie derselbe Achilleus als Knabe unter den Töchtern des Lykomedes auferzogen wird, damit er sich kriegerischer Anwandlungen entschlage. Vielleicht ist Das auch eine Übertragung, wobei etwa der indische Krishnamythos herangezogen werden könnte. Doch steht Das dahin. Den Jungfrauen der Çakya werden Schmuckstücke vorgelegt, und der Jüngling soll diejenige zur Frau erhalten, auf der sein Auge weilt. Und Achill wird unter den Mädchen des Lykomedes

geprüft. Ihnen werden Schmuckstücke und einzelne Waffen vorgelegt. Er wird als männlich an seiner Interessen für die Waffenstücke erkannt. Nur eine Jungfrau erhält dort keinen Schmuck, wenn der Grund auch nicht ganz ersichtlich, wahrscheinlich aber ein mythologischer ist, und auch Achill ist die einzige „Jungfrau," dem Schein nach, die keinen Schmuck erhält oder nimmt. Auch die Prüfung des Buddha durch Mâra gehört vielleicht dahin.— Der indische Todesgott Yâma sucht den Naciketas von seinem Wissensdrang zurückzuhalten, dieser verschmäht alle Schätze, die jener ihm bietet, und zieht das Wissen vor, ähnlich wie Jesus und Satanas. (Vgl. m. Buch das philos. Gespräch S. 35 f.).

Der Bodhisattva kommt in die Stadt und wird gefeiert. Aber er wird auch einmal beleidigt. Er sei weichlich und in jeder Waffenkunst ungeübt, wird ihm gesagt. Er fordert die Stadt zum Wettkampf auf und zeigt sich weit überlegen. Er wird von den Prinzen herausgefordert wie Odysseus von dem Phäakenprinzen Laodamas (Od. VIII 145). Der junge Devadatta spielt dieselbe üble Rolle. Die Götter nehmen sich des Bodhisattva wie dort Athene des Odysseus an. Es folgt das Bogenschiessen. In der Odyssee erscheint es wirkungsvoll im Freierkampf. Im Lalitavistara bereitet es den Triumph des Buddha vor. Die Çakya-Söhne können den Bogen nicht spannen, der Bodhisattva spannt ihn mit **einem** Fingen. Ganz entsprechend in der Odyssee, nur dass, wie gesagt, der Bogen an einem andren Teil der Dichtung in Frage kommt, wo er noch wirksamer und entscheidungsvoller erscheint. Eigentlich gehört das Motiv in die Phäakendichtung hinein, in der eine Theophanie des Buddha erfolgen soll. Aber der kluge Komponist hat dies besonders dramatische Motiv an das Ende des Ganzen gesetzt, also muss er bei der Konzeption

der ganzen Odysseusdichtung schon das orientalische Gedicht oder das Motiv gekannt haben. Er kannte den ganzen Inhalt dor orientalischen Dichtung, entnahm ihr aber dies Einzelmotiv und setzte es an das Ende des Ganzen. Die Odysseusdichtung ist also eine doppelte Redaktion des Urbilds. Einmal enthüllt der Held sich: „Ich bin Odysseus!" usw. im. 8. Gesang, und dann tritt er zum zweiten Mal den Freiern gegenüber als Heros hervor. Das Bogenmotiv wirkt im 22. Gesang überraschend, und nachdem die Phantasie des Dichters durch alle dramatischen Spannungen der sich zuspitzenden, zum Schluss drängenden Handlung bereits überanstrengt ist, mutet es erstaunlich an, dass hier das breite, ganz originelle Bogenmotiv am Ende noch so überraschend auftritt. Dass es in der Phäakendichtung in einen Diskuskampf umgemodelt wird, spricht dafür, dass der Epiker es eben an andrer Stelle wirkungsvoller einschieben wollte, und auch Das trägt, beiläufig gesagt, zur Einheitstheorie der Homerfrage bei, die Franz Dornseiff in Greifswald mit so ausgezeichneten Gründen verteidigt. Das Motiv des Bogenspannens findet sich auch in Ägypten, wo es auf einer Stele im Tempel von Amada heisst: „Er ist ein König mit sehr starkem Arm. Es gibt Niemanden, der seinen Bogen zu spannen vermag unter seinem Heer." Ebenso in einem Tempel zu Elephantine, wo von Amenhotep (1448–1420) die Rede ist. (Philolog. Wochenschrif 1937, 1198). Der Plan der ganzen Odyssee muss vorgelegen haben, als das Bogenmotiv dann an den Schluss hineinkomponiert wurde. Es kann dann aber keine nachträgliche Einfügung von fremder Hand stattgefunden haben, denn die absichtliche Versetzung und Auslösung aus der Phäakendichtung ist deutlich. Der helle Ton des Spannens klingt in der ganzen Stadt, bei Odysseus wie

die Stimme der Schwalbe (Od. 21,411). Dort jubeln die Götter, hier donnert Zeus. Also die Götter nehmen Anteil. Es handelt sich um eine Gottheit. Odysseus schiesst auf einem Sessel ruhend den Pfeil ab (420). Buddha „ohne dass er sich von seinem Sitz erhob" (Lalitav. 12. Vgl. m. Kl. Beitr. 69 f.)

Der Prinz legt sein reiches Gewand ab und durchzieht die Welt als Bettler. Ebenso Odysseus, wenn auch überall die grosse, weltumspannde Wirksamkeit des Buddha mit der rein privaten Angelegenheit des Odysseus keinen Vergleich aushält. Es fehlt hier jeder religiöse Hintergrund. Alles ist rein persönliche Erzählung von z.T. Menschlich-Allzu Menschlichem. Wie bei unseren Märchen ist der mythologisch-religiöse Grundgedanke ganz zum persönlichen Erlebnis zusammengeschrumpft. (Vgl. m. Buch „Odysseus der bikshu" 1911). Den durch Askese hinschwindenden Buddha tröstet seine Mutter Mâyâ mit Nymphen am Ufer des Nairañjanâ und weint und tröstet ihn, ebenso wie Thetis mit ihren Nymphen den Sohn Achill tröstet. Aus der Heimat des Gotama werden Boten gesandt, den Vermissten zu erkunden, wie Penelope von Ithaka aus es tut, und der Tod Beider wird mehrfach gemeldet. Mâras Heerscharen gilt es zu besiegen, ebenso die Schar der Freier. Die Töchter Mâras suchen als Sirenen den Helden zu locken, er widersteht wie Odysseus, der da auch einmal als wahrer Asket erscheint. — Buddha durchzieht die Welt, prüfend, lohnend, strafend, wo die Güte ihm gegenüber ausbleibt. Ebenso Odysseus als Bettler seinen alten Dienern gegenüber. Der Ursprung des Motivs, das sich auch sonst findet, ist wohl in dem Wessen der Bettelmönche zu suchen, die eben heischend umherziehen und dabei ihre Beobachtungen anstellen. Sie werden dann

zu prüfenden Gottheiten gesteigert. Daher auch das typische Bild des Geizigen, der natürlich besonders verhasst ist und zur komischen Figur degradiert durch die Weltliteratur wandert.

Alle Verwandten kommen in Kapila den Heimgekehrten zu begrüssen, nur die Gattin bleibt in ihrem Gemach, und nur mit Mühe überredet man sie zu ihm zu kommen, wo dann eitel Liebe und Freude herrschen. Man kennt das ganz entsprechende, dort auch unbegreiflich scheinende Verhalten der Penelope.— Der Buddhist Rattapâlo kehrt in das Elternhaus heim, man erkehnt ihn nicht, nur die Kindsmagd erkennt den Asketen an den Händen und Füssen. Ganz ebenso Odysseus der Bettler, den die Amm Eurykleia allein an der Narbe am Bein erkennt.

So zeigt sich immer wieder, wie gewaltig der Einfluss der buddhistischen Erhabenheit auf die abendländische Literatur und Denkweise war, wenn auch mit der Zeit der religiös-philosophische und ethische Gehalt gegen die märchenhaften, Züge zurücktrat und seine wahre, tiefsinnige Bedeutung gegen eine novellistisch säkularisierte Unterhaltungsliteratur vertauschte.

Un Prince Annamite refugié en Corée au XIIIe Siècle

Par E. KIN
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LA dynastie des Ly occupe une place probablement glorieuse dans l'histoire du bouddhisme en Annan, mais la fin de cette dynastie usurpée par celle des Trân était un événement, hélas, vraiment tragique.

Le dernier roi des Ly, Huê-tôn (1211–1224) était un fervent bouddhiste, comme ses prédécesseurs, mais il n'vait pas d'enfant mâle qui pouvait lui succéder sur le trône.

Ayant eu une aliénation mentale à la suite d'une grave maladie, il céda le trône à sa fille, Chiêu-hoàng (1224–1225), et en se faisant bonze lui-même, il se retira à la fameuse pagode, Chân-giáo.

Mais ce fut, il est vrai, le puissant régent Trân-thu-Dô qui dirigeait la politique du pays. Celui-ci avait un neveu qu'il fit marier avec la reine Chiêu-hoàng.

Finalement, celle-ci se vit obligée de céder à son tour le trône à son mari, Thái-ton (1225–1258). Mais la sympathie du peuple se tournait encore du côté de famille des Ly. Et le régent Trân-thu-Dô contraignit le vieuxroi-bonze Huê-ton de se pendre à la pagode Chân-giáo.

Ainsi prit fin la dynastie des Ly et Thái-tô est devenu fondateur de la dynastie des Trân.

Est-ce que ce fut une succession au trône, ou une usurpation? Succession du trône! nous-disent les annales annamites, bien qu'elle n'eusse pas eu lieu d'une façon tout à

fait normale. Mais il y a un fait qui nous dit aussi le contraire. C'est la légende du prince Long-Tu'o'ng des Ly réfugié en Corée à ce moment-là.

Ly-long-Tu'ò'ng, I Yong-sang en coréen, était le second fils du roi Anh-tôn (1138–1175) qui n'est autre que le grand père Huê-tôn. Long-Tu'ò'ng est donc oncle de Huê-tôn et frère aîné de son père Cao-tôn (1176–1210) qui était le sixième fils de Anh-tôn.

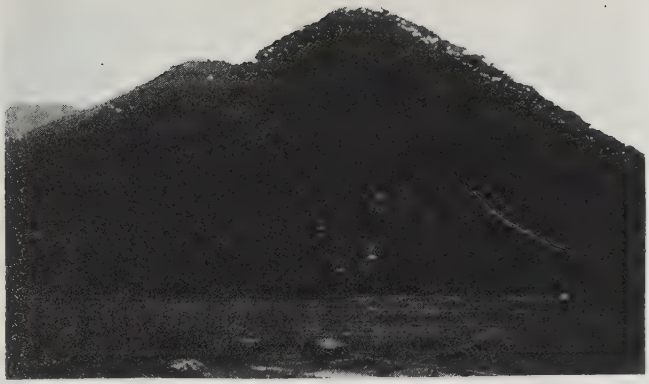
Or en voyant le trône de sa famille périr avec la mort de son neveu Huê-tôn, Long-Tu'ò'ng n'a pas voulu servir la dynastie des Trân, et en portant les tablettes des ancêtres avec lui, il se refugia en Corée à l'exemple de Pe-i de la Chine.

Long-Tu'ò'ng s'installa à Ong-zin de la province Hoang-hai pour ne jamais retourner dans son pays natal. Ce fut l'époque de la dynastie des Ko-ryo' en Corée.

Bientôt la Corée est devenue le champ de bataille de l'armée mongole qui a envahi le pays après avoir chassé les Song de leur territoire. Le roi des Ko-ryo' était lui-même obligé de quitter la capitale pour chercher un endroit sûr. À ce mement-là, l'armée mongole arriva jusqu'aux murailles de la ville capitale de Ong-zin.

Et le prince annamite, Long-Tu'ò'ng der Ly, organisa sur le champ une armée du peuple coréen pour résister à l'envahisseur mongol. La bataille était acharnée, mais l'armée coreénne remporta finalement la victoire.

Les Mongols ont envoyé au camp des soldats coréens une grande caisse en bois contenant des trésors, prétendaient-ils, en signe de soumission. Mais le prince annamite, plus sage qu'Ulisse, interdit de l'ouvrir tout de suite. Il fit d'abord percer cette caisse et y verser de l'eau bouillante. Puis,



Le mont Hoa-san et son sommet appelé
Mang-kuk (ou kok)-tan.

Ruines de la porte Sud des anciennes murailles du
chef-lieu de Hoa-san.

Le village actuel de Hoa-san et la
mer Jaune du Pacifique.

lorsqu'il fit ouvrir la caisse en question, il y découvrit des cadavres de plusieurs soldats mongols qui lui avaient été envoyés sans doute pour l'assassiner. Eyant appris cette nouvelle bouleversante, les Mongols se prosternèrent par terre pour la première fois. Cela nous rappèle bien le cheval en bois de la guerre de Troie. Le roi de Coréelui conféra le titre du prince de Hoa-san, Hoa-so'n en annamite, "Mont de Fleurs," en adaptant le nom de son village natal en Annam et lui donna le territoire de Hoa-san à Ong-zin. La famille jouissait d'une grande faveur des rois de Ko-ryo' en occupant différents postes mandaurinales bien importants. Ses descendants de vingt deuxième génération sont encore vivants en Corée. Et à Hoa-san, il y a le tombeau du prince annamite, entouré de deux autres tombeaux de son fils et de son petit fils. Il y a là aussi une stèle élevée à là mémoire du prince Hoa-san au centre de ce petit hamoau, appelé aujourd'hui du même nom. Il y a là aussi deux sommets de montagnes appelées, Mang-kúk-tan et Uo'l-so'g-am, sur lesquels, le prince avait l'habitude de monter matin et soir pour contempler le ciel du pays natal au-delà de la Mer Pacifique.

Mais malheureusement, tout ce fait ne se trouve pas enrégistré dans les annales annamites et coréennes. Les descendants de la famille Ly, I, de Hoa-san, n'habitent pas non plus dans le même endroit. Et ce fut avec une grande peine que j'ai pu recueillir quelques fragments de la généalogie de cette famille que j'ai publié dans la Shigaku, Vol. XX, No. 3, Nov. 1941, à l'Université de Keiō, Tōkyō. D'autres documents plus importants seront encore publiés dans mon livre intitilulé: Relations du Japon avec l'Indochine, par à Tōkyō, l'année prochaine. En attendant cela, je dédie

cette courte note à nos vieux amis indochinois que j'ai quitté malgré moi il y a un an à cause des événements qui ne me permettaient plus un séjour tranquille au pays natal de Ly-long-Tu'ò'ng comme il y a dix ans.

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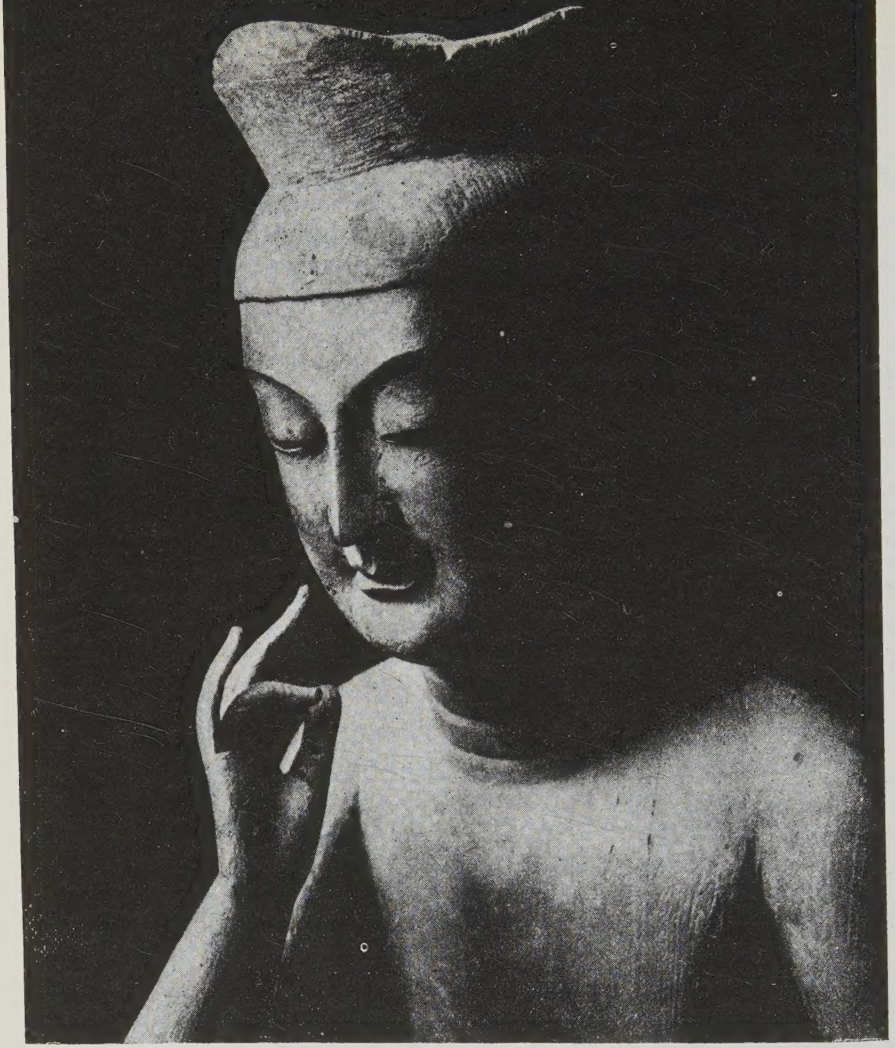

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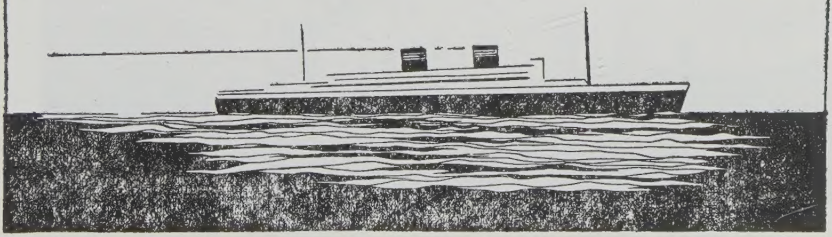

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